439 By the south -- Guinea: rubber, ivory, gold, livestock, rice, millet. Ivory Coast: Sahel salt, livestock, wax, karite, native cotton and wool cloth and blankets. Gold Coast: livestock, native cloth.

443 In addition, all centers of any importance had a large periodic market which was a sort of regional fair, plus a small daily market which permitted the inhabitants of the locality to obtain provisions as needed.

b. Caravan Commerce

443 484 Over and above these markets, a long-distance caravan trade is carried on by the Haoussa and the Dioula, who transport their merchandise in the north with beasts of burdens, in the south by human bearers. These movements continue a commercial tradition and have been altered only by legislation. Before the conquest, any man who wished could enter this commerce on the condition of paying his "Fama" the usual sum. The traders, to protect themselves against brigands, traveled [42] in caravans. Practice had it that the [787] traders consulted a priest before leaving to find out if their undertaking would succeed. After the usual sacrifices, the priest revealed the name of the one who would direct the group. The caravan chief could even be a captive, but everyone owed him obedience because a divine force inhabited him. To each state which is crossed, the [651] caravan paid a customs fee on entering and asked the Fama for permission to cross, indicating the extent of their route and making propitiatory sacrifices in each region. Sometimes certain districts, such as the region of Bougouni, forbade blood sacrifices for fear of bringing down evil forces on themselves. The caravans then let loose an animal secretly at night.

c. Commercial Practices

438 643 Everything could be sold except gold, which was the property of the Fama. No one was supposed to possess gold. If the gold miners of Bouré could sell the gold extracted from the mines, when the buyers entered the Bambara country, they had to present it to the Fama. If he did not wish to buy it, he authorized certain rich people permanently settled in the district (that is, who would be unlikely to leave) to buy

791 rest of his fellows by intelligence, trickery, and deceit; the fool who vegetates is hardly patronized, for the crowd goes to the one who is craftiest, and if he is a diplomat and knows how to contrive matters to suit the occasion, he wins great fame quickly. Even while remaining a specialist (all sorcerers are to some extent), such a man is not slow to expand and, not satisfied with predicting the future, he plays the part in turn, of a doctor, a veterinary, and a pharmacist, and not a day passes when he does not find a new recipe to make his love philters, amulets, good luck charms, and talismans. Often, too, he will show off out of a desire for glory and will prescribe that a family, a village, or a whole region perform sacrifices called saraka, a kind of offering or tax which is usually placed at the corner of land formed by two paths that fork or intersect.

The practice of sorcery in Bambara country is what most defeats our logic. While some sorcerers address the djiné genii directly and begin their formulas with an invocation to the Creator -- whom they call An tigi, min yé fen bé tigi yé, "Our master who is the master of all things," or An tigi Alla, "God our master," leading one to suppose that in the beginning the greatest part of the worship was directed toward God -- others petition at the same time both the djiné genii and the boli genii, now invoking God and now denying and even insulting Him all in one and the same session. A third group of sorcerers have a more clear-cut domain leaving aside God and the djiné genii, they address themselves to the boli and to them alone. They are real [484] globe-trotters and go from one village to another with their talking boli -- for it is said that they talk -- enclosed in a goatskin or, more often, in the hide of a wildcat, on the paws of which swings a little bell that announces their arrival to everyone. Usually they read the [787] future in the intestines of hens, which help them to tell fortunes and draw horoscopes.

A sorcerer is honored because he is feared and dreaded, and all his orders and prescriptions are followed to the letter. Nothing serious is done except through him. He is consulted about everything, even a change of dwelling or a move to a different village, or a journey of /36/ any length; men and women and entire villages through their delegations file before him in turn. The sorcerers hold the Bambara